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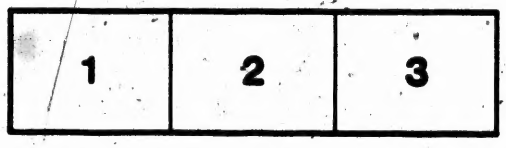

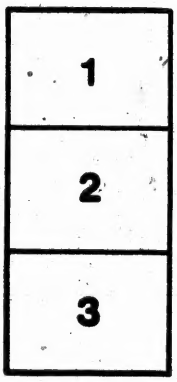

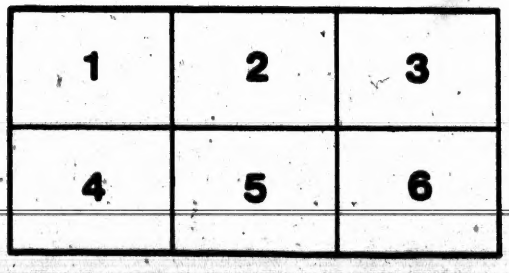

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MASONIC ANTIQUITIES.

THE EGYPTIAN OBELISK.

[illegible]

M

MASONIC ANTIQUITIES.

CHAPTER 1.

ARE THE SYMBOLS THE SAME AS THE WORK OF THE BRETHREN OF THE [illegible] — VIEWS OF PATRIARCHAL MASONS.

A telegram was received on January [illegible], at the State Department, Washington, from Lieutenant Commander Gorringe, of the United States Navy, now at Alexandria, Egypt, reporting the removal of one of the [illegible] obelisks, announcing that when the obelisk was taken from the base he had discovered Masonic emblems in the foundation, and that he would have photographs made of them, which would be sent to Washington without delay, while the [illegible] [illegible]

in discussing the character of the operative Masons of twenty centuries ago.

MASONIC EMBLEMS IN EGYPTIAN RUINS.

Major Benjamin Perley Poore, who is a Scottish Rite Mason of the thirty-third degree, was not surprised by the announcement from Lieutenant Commander Gorringe that he had found enshrined beneath the Alexandria obelisk Masonic emblems. Some thirty-five years ago, when a young man, he visited Egypt twice, and found in the ruins of the temples and the tombs on the banks of the Nile abundant evidences of the existence of a society—evidently a [illegible] society—which used emblems similar to many of those now used by the brethren [illegible] [illegible]

CHAPTER II.

[illegible]

[illegible]

[illegible]

CHAPTER III.

[illegible] VOYAGES [illegible] AS A [illegible] OF ANGLO-SAXON [illegible] [illegible] WHO [illegible] SAINTS.

CHAPTER V

[illegible]

[illegible]

today, is an esoteric teaching, and that Masons are forbidden to attempt to explain it to the profane, and when it is further known that in all those past ages it was only to the few initiates that the truths the cults taught were imparted, it is not to be wondered at that the clear connection cannot be made between the Masonry of to-day and the cults of Egypt. It is not like a brief of title to a property. There is a great deal to be left to philosophy, to the unknown, because it is impossible to be explained to the people. Those who want to know must be initiated to learn, and when they are initiated to learn they are forbidden to explain.

Correspondent—The cablegram mentions that it is a different square?

Mr. Vaux—That does not prove anything. I have no doubt in the world that there are Masonic implements, from what I have read.

Correspondent—You have connected it through history?

Mr. Vaux—I have brought it down to Cleopatra's Needle.

Correspondent—Why do you say that the idea that Masonry was established at the building of Solomon's Temple is laughable?

Mr. Vaux—Because if there had been no architects and masons they would not have undertaken to send to Hiram of Tyre. Hiram was a mason of the same kind. He was a worker in iron.

Correspondent—That agrees with Dr. Fenton?

Mr. Vaux—Of course; it proves there was had knowledge of this Masonry. I have given you the dates to show how it was possible these men were all [illegible] [illegible].

Correspondent—It appears the [illegible] [illegible] were familiar with [illegible] [illegible] of Masonry—[illegible]?

Mr. Vaux—I don't [illegible]

[illegible]

... city of learning. He also refers to [illegible] of his Epistles to the [illegible]. He talks about the mysteries that were hid with God.

Correspondent—What was the [illegible] of Masonry?

Mr. V[illegible]—That is Solomon's temple.

Correspondent—Do you think Dr. Fenton has made a case?

Mr. V[illegible]—I think Dr. Fenton has opened a subject for investigation that has excited [illegible] I have always said that St. Paul was a Mason. He must have belonged to those orders from which Masonry came. [illegible] Masonry [illegible] The all-seeing eye [illegible] emblem of God in the [illegible]. The circle was an emblem of God. [illegible]

[illegible]

This seems to point to my view [illegible]

HENRY M. PHILLIPS, [illegible]

Henry M. Phillips, a prominent attorney of this city, says of the symbols [illegible] may not [illegible] like and can be [illegible] allied emblems of Masonry [illegible]

[illegible]

[illegible] state in America. The Grand Lodge of New York is the largest legislative body in the world—the largest Masonic body, if we except that of England. [illegible] between seven hundred and eight hundred delegates, and there are fifty-[illegible] Grand Lodge officers.

DR. STRICKLAND [illegible]

The venerable and reverend Dr. W. P. Strickland, the well-known author, late of the Presbyterian Church in Bridgehampton, Long Island, who has taken all the degrees in Masonry, is a Knight Templar, and consequently a Knight of the Red Cross and Knight of Malta. He has been for forty years a member of the Masonic Order, and is a past Grand Chaplain of the Grand Lodge of New York. In 18[illegible] Mr. Brown, then the United States Consul in Jerusalem, sent to a gentleman in this city a block of marble that was taken from the quarries under Solomon's Temple, and that had been prepared with all the [illegible] [illegible] marks for its place in the temple, and this stone Dr. Strickland was deputed to present to the Grand Lodge of New York. He did so, and the stone [illegible] [illegible] in the Masonic Temple in this city. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] parts of the world. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of the obelisk in Alexandria, I should [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

MASONRY IN ARABIA.

John Banvard [illegible] [illegible] [illegible] of the myth of [illegible] [illegible] You speak of the [illegible] [illegible] [illegible] on which [illegible] [illegible] magnificent theories. I am not a Free Mason, but while I was among the Arabs some years ago I found Masonry [illegible] [illegible] them, and one of them [illegible] [illegible] [illegible] [illegible] traditions [illegible] [illegible] Masonry was told me, and it [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] constructed a poem. I was [illegible] [illegible] the time that the tradition had not reached the Occident. On my return to Europe, on reading [illegible] "Voyage en Syrie," I found that he [illegible] upon it, but as he tells it, it varied [illegible] from the tradition as told me by [illegible] Masonry.

CHAPTER VIII.

A VARIETY OF VIEWS ON THE ORIGIN AND ANTIQUITY OF THE [illegible]—[illegible] OF VIRGINIA [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] of the discoveries. Even [illegible] they would venture an opinion as to [illegible] of the publication or as to whether [illegible] would [illegible] evidence at all [illegible] of opinion among Masons as to [illegible] of the Order appeared to be a [illegible] any expression which could [illegible] with the utmost certainty, and [illegible] not based on the best authority. [illegible] prominent authorities who could not [illegible] to give their views on the subject [illegible] General William B. Taliaferro, Past [illegible] Master of the Grand Lodge of Virginia, and Judge B. R. Wellford, jr., also a [illegible] Grand Master of the Grand Lodge. [illegible] some, however, who have very [illegible] opinions, one of whom is Dr. R. A. [illegible], corresponding secretary of the Virginia Historical Society, editor of various [illegible] bearing upon Virginia antiquities, a [illegible] of various European and American [illegible] associations and also a prominent [illegible] and the historian of the oldest lodge [illegible].

[illegible]

[illegible] reply to a general inquiry as to his views [illegible] the value of the Egyptian discoveries [illegible] historical point of view Dr. Brock [illegible]: "I have not the vanity to claim the [illegible] of any unusual lore or sagacity in [illegible] history of symbolic or Freemasonry [illegible] would hesitate, through the reverence I bear for the beneficent Order, to make [illegible] claim for antiquity in origin for speculative Masonry which does not find support [illegible] record, lest I might gratuitously cast discredit upon what is justly esteemed one of the grandest [illegible] of man. [illegible] I attach no significance to the [illegible] [illegible]

[illegible]

[illegible] with the early mystic system, but there is no reason to associate them with speculative Masonry. It is credible that there may have been associations, bands or bodies for craft protection among operative masons from the earliest times. I apprehend, however, that the claim for such remote antiquity of origin for the rites of speculative Masonry as now rendered, as is made by some writers without due support, does but arm its enemies and opponents with a pungent arrow against a weak point.

AN OPPOSITE VIEW.

The best leading Masonic authority called upon was Mr. William B. Isaacs, Grand Secretary of the Grand Lodge of Virginia. He was asked:—

"What is your opinion of the antiquity of Masonry, and what will be the probable effect of the recent discoveries in Egypt?"

"The questions you ask are of too much importance to be answered off-hand or without very mature deliberation and consideration. That the Masonic Order is of a very ancient origin I never for a moment doubted. The discoveries in Egypt only confirm me in the opinion formed long years ago. I am aware that there are honest differences of opinion on that point, even among intelligent Masons. That is proper, for without them there would be no [illegible] for investigation, and, indeed, without [illegible] there would be no progress in the world. Masonry, like everything else, is progressive. That history, 'profane' (as [illegible] called) should [illegible] of the [illegible] of the Order so [illegible] is not a [illegible] [illegible]

[illegible]

LIKE REVOLUTIONS.

"I do not see how any man can very satisfactorily answer the second branch of your question. Masonry, like revolutions, will never go backward. There are advocates for a revision and the introduction of modern language and the application of the modern rules of grammar. Why, sir, I would as soon submit to modernizing in the same way the Bible. They go hand in hand, and I think the very quaintness in the use of words in both goes far towards establishing their antiquity. I presume it would be an impossibility to get the Order to go back in its dedication to Solomon. If the question were left to me, I would, consistently with my belief, substitute 'Adam.' That Solomon practised many of our present rites at the building of the Temple I have not the remotest doubt, but these recent discoveries shake my faith in the traditional assertion that he was our first Grand Master or the founder of the institution. If these discoveries turn out to be what they are represented, I think the effect will be to [illegible] opinion on the propriety of holding our impressive and beautiful ritual secure as it is, despite the advocacy of modernizing, and make the members better satisfied and prouder than ever of their Order, which has so firmly withstood the lapse of time, the assaults of every age and the devastation of wars. The Masonic emblems—from the descriptions of them which I have seen I have no doubt of their being Masonic—discovered under the base of the obelisk are most expressive, and convey to my mind satisfactory evidence that our Order has been transmitted to us unimpaired in essentials through a long, long succession of ages, indeed from ages long anterior to those usually given to it by the fraternity."

CHAPTER IX.

MORE SPECULATION ABOUT THE STONES RECENTLY UNCOVERED—OF WHAT MOMENT WHETHER IT IS AS OLD AS THE BIBLE.

Mr. John S. [illegible], New York, a Master Mason, who has made Masonry a [illegible]

institution. "Before we can accept the proposition made by the learned among the higher degrees of Masonry as contemporary with the pyramids," he said, "we must have stronger proof than that indicated in the discoveries. It would require a tremendous stretch of imagination on the part of the most zealous Masonic antiquary to believe that the first three degrees of Masonry were known to the ancients, to say nothing of the higher ones, which are based thereon. These higher degrees are only differentiations of the lower. It is by the process of evolution that Masonry has developed into its present condition of complexity, mystery and sublimity. If we trace Masonry to its source we shall find that every step into the historic past becomes more simple and homogeneous until we reach the earlier part of the eighteenth century, when we find it in its most rudimentary state; while on the other hand as we come down to the present time we shall find that every advance is from the simple to the complex, from the homogeneous to the heterogeneous, thus showing that Masonry has developed in harmony with the laws of evolution. I have been unable to find any historical evidence of the existence of Masonry as a symbolical system of philosophy anterior to the seventeenth century. When we get to that age the antiquity of the system is involved in chaos and old night, and thence backward into the past is all conjecture, speculation and uncertainty."

WHAT MASONRY IS AND IS NOT.

"Every effort to connect Masonry with the mysteries of the ancients," Mr. [illegible] continued, "falls to the ground. The Jewish sect known as the Essenes, written of by Josephus, were essentially different from us. There is no evidence [illegible]

[illegible] been done by great and good men [illegible] to have been [illegible]. The use of these symbols, therefore, does not necessarily imply association with the great Masonic institution. Masonry is a science of symbols, communicating [illegible] to the initiated by means of emblems of the most striking and exalted character.

WHY THE SYMBOLS ARE UNIMPORTANT.

"Had Masonry originated these symbols, and had there been a discovery of some of them as having been used in a remote age," Mr. [illegible] went on to say, "then there might be some plausibility in the argument that they had been made by Masons, and it [illegible] a priori evidence of the antiquity of the Order. In such a case, the [illegible] and implements found under the [illegible] which might be of importance. Unfortunately, however, these tools and emblems are not the exclusive property of Masonry. Our symbols are largely geometrical and pictorial. They are used in common by all nations, tongues and creeds. Masonry has no trade mark upon them by which they can be identified. No [illegible] of [illegible] can monopolize them; [illegible] can exclusively appropriate them. The all-seeing eye, the [illegible], the [illegible], [illegible], and the implements of architecture [illegible] been used to symbolize ideas ever since man began to exercise his imagination, and they will continue to be used by them until the end of time, without reference to the esoteric teachings of any Order. The discovery of some of these symbols under the Alexandrian obelisk does not prove, in my opinion, the presumption that they were put there by Masons, but they might be regarded rather as coincidences [illegible] memorials of the craft. If Masonry [illegible] as old as many of us affirm it to be, [illegible] ought to be as thick as leaves [illegible]. In [illegible], art, or [illegible] philosophy [illegible] such magnificent [illegible] its existence as [illegible]. By reason of the fragility of the [illegible] of this ancient [illegible] considered in this sense, but [illegible] has come down to us; but [illegible] Masonry, which [illegible]

[illegible]

speculative Masonry. The latter remains to-day, but the former is unknown, and yet by reason of our vast population and colossal enterprise there is more need of it now than in ancient times. Had it ever existed proofs thereof should have survived its demolition, and the simple fact that none of its vestiges remain, when such glorious opportunities could have been found for their perpetuation, is strong reason that operative Masonry never was. The truth is it was born of the imagination, and made the foundation whereon to build the beautiful, speculative, and metaphysical tenets of the Masonic philosophy.

WHY SEEK TO ESTABLISH ANTIQUITY.

"The desire to invest Masonry with age is as fatuitous as the effort of the parvenu to trace his ancestry for twenty centuries in order to convince the world that he is a gentleman. Antiquity might give venerableness to the Order, but it would add little to the sublimity of its truths or to the splendour of its beneficence. While a demonstration that Masonry was coeval with the Egyptian monuments might be flattering to our vanity and invest our mysteries with awe, yet to try to prove this upon unsubstantial and insufficient data would only establish our credulity and make the institution the butt of ridicule.

"I have not the least doubt that the hieroglyphics found by Lieutenant Gorringe at the base of the obelisk will prove about as valuable an acquisition to Masonry as the antiquarian monument discovered by the immortal Pickwick in his peregrinations was to the club that bore the name of that illustrious [illegible]. After a great display of erudition by the Pickwickians the cabalistic marks on the stone were deciphered to read, 'Bill Stumps his mark.' I regard this whole Egyptian discovery as preëminently Pickwickian."

OTHER MASONS' VIEWS.

Mr. John W. Vrooman, clerk of the New York Senate and Senior Grand Deacon of the Grand Lodge, was not prepared to express his opinion. He doubted, however, that those Masons who have [illegible]

[illegible]

[illegible] and charitable Order. Mr. Yorston [illegible] that the real beauty and [illegible] of Masonry lies in the Lost Word [illegible] given.

Ex-Police Commissioner Hugh Grant [illegible] to fix up Masons, having received Masonic [illegible] to the extent even of taking the ninety-fifth degree in the Rite of Memphis, which stated his opinion of the marks on the stones in Alexandria, he says: "I haven't seen the inscriptions on the stones, but I guess they are spurious. Since the stones were carved Masons have adopted their emblems, and whatever is on the stones could not have been derived from Masonry. The remnants of Hiram Abif is a table upon which I don't waste my time, nor do I take much stock in the higher degrees, for they are mere [illegible], and not useful. The allusions of Masonry to the dead [illegible] [illegible]."

Mr. Anthony Yorston, Past Master of Knickerbocker Lodge, No. [illegible], has held high offices in the Grand Lodge, and has been many years a diligent Masonic student. He, too, says it is best to wait and see what [illegible] on the matter before determining what they are.

CHAPTER X.

MASONS WHERE AND WITH WHOM.

[From The New York Herald.]

The Order Oyster [illegible] who [illegible] [illegible] Grand [illegible] [illegible] The Alexandrian [illegible] [illegible] [illegible]

OLD TIMES.

[illegible]

[illegible]

[illegible]

[illegible] point of view. The investigation into the principles of the construction of the pyramids have given us already some wonderful revelations bearing alike upon [illegible], religion and Freemasonry. It is very probable that Mr. Gorringe's discoveries will also have important bearings.

THOMAS J. MELISH, Editor Masonic Review, Cincinnati.

CHAPTER XI.

[illegible] AND APPRENTICE [illegible] — [illegible]

A correspondent at Alexandria, Egypt, writes as follows, under date of January [illegible], on the subject of Cleopatra's Needle and Freemasonry:

[illegible]

[illegible] was [illegible] on the [illegible] of the [illegible]. This [illegible] serves [illegible]. This [illegible] of the [illegible], bearing upon [illegible] the capital of an Ionic column, [illegible] to represent the [illegible]. On the capital is a [illegible] representing a right angle. [illegible] and [illegible] [illegible] an ordinary Masonic [illegible].

[illegible]

It is extremely probable that the Free Masons of ancient Egypt left traces never carefully examined from a Masonic point of view. It is most likely that if excavations were made about the bases of fallen obelisks in Upper Egypt, obelisks fallen from the effects of age and not pulled down by the [illegible] of Roman and Byzantine conquerors, who would probably have destroyed [illegible], such excavations would be [illegible] with most important results, and additional light and further proofs would be obtained which, in connection with [illegible] Gorringe's discovery, would lead to the [illegible] of many Egyptian [illegible].

The Masonic legend of Hiram and the building of the Temple of Solomon [illegible]

[illegible]

should be borne in mind that long [illegible] Solomon's time, consequently long before the Christian era, Masonry was known and practised by the [illegible] along the shores of the Mediterranean. Owing to Egyptian and Phoenician [illegible] in Carthage the mysteries of Masonry were practised continually among the Greeks. Women were initiated into these mysteries [illegible]. Masonry degenerated at the time of Demosthenes, when courtesans were admitted to the mysteries of the fraternity, and the consequence of this practice reached even the sanctuary of Eleusis. Masonry is admitted to go back to the most ancient times, and in the ancient religious ceremonies of the Egyptians, Phoenicians, and Druids as well as in the Æneid of Virgil, those initiated [illegible] tradition as [illegible]. The [illegible] myrtle with those initiated at Memphis and Heliopolis; it was [illegible] among the Druids; it was gold in the Æneid. All of these three were symbols of Masonry, just as the acacia in a Masonic [illegible] to-day, which should [illegible] Chamber of the [illegible]. [illegible]

[illegible]

The following is an extract from [illegible] Commander [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] and was supposed to have [illegible] Mrs. Belzoni [illegible]

[illegible]

[illegible] of Belzoni was a household word [illegible] generation [illegible] it may be expedient to remind [illegible] of the salient facts of his [illegible] Born in Padua, Italy, about 1778, [illegible] by the French invasion of 1798, [illegible] England in 1803, [illegible] After visiting Portugal and Malta he arrived in Egypt [illegible] 1815, [illegible]

[illegible]

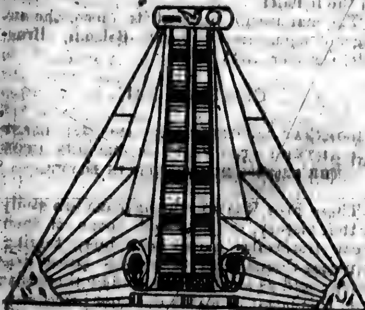
richly adorned with pictures in bas-relief and hieroglyphics painted in the brightest colours as if of yesterday. Entering a cavity at the foot of a steep hill he found a corridor sloping downward at an angle of about eighteen degrees, 36 feet along, nearly 9 feet wide and nearly 7 feet high, the side being covered with hieroglyphics in basso relievo and the ceiling with symbolical paintings. At the inner end of the corridor was a descending staircase 23 feet long, at the bottom of which was a door 12 feet high. This door opened into another sloping corridor of 37 feet long of the same dimensions as the former, at the lower end of which was a pit 30 feet deep, 14 feet long and 12 feet wide, the upper part being adorned with figures. Here he was stopped for the day, but on the morrow he descended to the bottom of the pit, which proved to be artificially walled up on the inner side.

FORCING A PASSAGE.

Penetrating through an aperture 24 by [illegible] inches left in this wall Belzoni emerged into "a beautiful hall, 27 feet 6 inches by 25 feet 10 inches, in which were four pillars 3 feet square," both walls and pillars being magnificently painted with groups of colossal figures, human and divine. These wall groups Belzoni judged by the costumes to be Jews, Ethiopians and Persians, and the room he called the "Entrance Hall." At the further end opposite the aperture was a [illegible] with three steps led down into a chamber with two pillars 3 feet 10 inches square in the centre. This chamber, which Belzoni called the "Drawing Room," was 28 feet long by 25 feet 6 inches wide, and its walls and pillars were covered with beautifully fresh and artistic groups of figures in vivid colours. At the [illegible] of the "Entrance Hall" [illegible]

[illegible]

grand Masonic emblem and last grade obtained.



THE MYSTERIOUS TRIANGLE.

"The second drawing represents the triangular Masonic apron, united with the apron of serpents." Mme. Belzoni proceeds to give her version of the rise of Masonic signs and tokens, which "originated in the first separation that took place in the family of Adam." She traced at length the effect upon the already numerous human family of the murder of Abel by Cain, the expulsion of the latter with his immediate descendants, and the consequent formation of the "first civil and moral laws established for the general protection." Consultations were held among the chiefs, and a "code of signs and signals" was drawn up that "the direct descent of each family from Adam might be known to the others in their future wanderings over the globe. Independent of the general signals, the heads and chiefs invented private signs, sacred amongst themselves, for greater security and brotherly love. Likewise each tribe was invested with a standard or banner of a distinctive attribute, representing certain favourite animals, birds, etc., stuffed and erected on a tree, to be either carried before them or planted before their encampment. The serpent was the grand standard attached to the family of Abel or that of Seth, who were invested with universal sovereignty, and to whom was given the birthright of Cain, forfeited by the murder of Abel, and in whose family the priestly and [illegible] characters were [illegible] ed. The Masonic apron originated from the covering or apron of fig-leaves [illegible] Adam and Eve after the [illegible] [illegible] [illegible] [illegible] emblematical and emblematic. The sun was

emblazoned in the corner, spreading its effulgent rays of divine heat and light over the globe. The triangular and serpent aprons are exclusively royal. The two aprons appear to have been worn together only on grand Masonic meetings of the hierarchy, whose lodges were in the sacred recesses of a royal tomb, a solemn type of that death denounced on the human race by the wilful transgression of the original pair. A finer emblem could not have been adopted to commemorate that mystic and awful event entailed on their posterity until the final conflagration. Masonry may be traced in all mythology to the remotest parts of the globe—in the temples of the sun and moon, and in the very idols of Mexico; in the pyramids, tombs, Babel, Stonehenge, and in the solemn graves of the Druids. Masonry shall be traced wherever man is found. Let the Masonic brethren search and they will find that the Egyptian Masonic key will unlock the hitherto unrevealed mysteries of Egyptian wisdom."

Here ends the memoir proper. The rest of the manuscript consists of a description of several of the principal hieroglyphic groups found in the "tomb of Pharaoh Osiri," described as "the largest and the last of the tombs discovered by the sacrificed traveller, Giovanni Baptista Belzoni, in 1818."

DESCRIPTION OF THE TOMB.

"This tomb was dedicated to the Masonic mysteries, blended and united with emblems of discoveries, inventions and sciences in general, progressively as they took place from creation, from which originated the many fabulous inventions that mythology teems with. 'Freemasonry' in the earlier ages was very different from what is now denominated by that appellation, and at the epoch of the above tomb had attained a grandeur unknown in Europe. Pharaoh Osiri, King of Egypt, is represented in the greater part of this tomb as going through the ceremonies of initiation into the sublime mysteries of Masonry. From hieroglyphic drawings in this tomb there appears to be represented three distinct epochs in the life of the young king.

"First, at his accession to the kingdom, we behold him going through certain forms and ceremonies and receiving instructions from the hierarchy in the science and sacred art of governing. Having passed his [illegible] [illegible] [illegible] [illegible] by the sacred [illegible] [illegible] [illegible] [illegible] [illegible]

DESCRIPTION OF BELZONI'S PLATES.

"Belzoni's atlas represents in plate I. the king seated on his throne with the mystic apron of serpents, emblem of royalty and symbol of the fall, a sceptre in his hands and incense burning before him. The four first hieroglyphics at the back of the eagles are Masonic. Plate II. represents the arms of the nation, blended with the name of the king's dynasty, offerings, &c.—the spread eagles, with an ostrich feather in each claw; an eagle at each side as supporters, holding forth the grand emblem of Masonry, with armorial bearings, grades in Masonry, &c. Plate III. represents the royal name, with winged supporters on each side, holding the grand emblem. The name ornamented with globes and feathers, figures kneeling on cushions. Plate IV. depicts the process of passing further mysterious grades, &c. On Plate XIX. the high priest or Grand Master, or High Grand Master, represented in a temple, seated on a throne of state supported on a platform. Around the base of the platform are the Masonic hieroglyphics—emblems of stability, power, &c.—surrounded by winged globes, &c., a serpent attached to it emblematic of its direful influence. A beautiful emblematic border of serpents and globes finishes the whole. The winged globe is accompanied by the following inscription, according to Dr. Young:—'The sacred Father of the protecting powers, living, unalterable, reigning, ministering.'

A ROYAL EGYPTIAN MASON.

"In the temple the king is presented to the High Grand Master by one of that order, his head covered with a mask representing the head of a hawk, denoting his descent, rank, order, grade, with his right hand gripping the right shoulder of the king, and holding in his left hand the Masonic key. The female at the side of the Grand Master is one belonging to the hierarchy. She holds the key without the knowledge of its mysterious virtues. The females were permitted to assist in certain outward forms and ceremonies, processions, &c., is clearly evident. The king, having gone through the whole of the [illegible], we pass with him into the Masonic Hall of Beauties, where His Majesty is [illegible] by the [illegible] Order, [illegible] grade in Masonry [illegible] [illegible] the king [illegible] [illegible] in the [illegible] [illegible] to the [illegible] those assembled to honour the occasion. The king is divested of the triangular and serpent aprons while presenting the offerings to the females."

The manuscript bears at its close the autograph signature, "Sarah Belzoni, Brussels, October, 1842."

CHAPTER XIII.

MASONS AT LOGGERHEADS—ANOTHER BLAST AT THEM—THE VIEWS OF MASONS UPON THE PRESENT DISCOVERIES IN EGYPT.

Those Free Masons who have made a study of the history, objects and scope of their great fraternity have been busy tearing to pieces Commander Gorringe's latest despatch; and as a rule it was said by them that even this latest despatch does not prove anything, and many of them, after reading the despatch the second time, expressed their disappointment. Among them was Mr. Chauncy McClenachan, Commander of Aurora Grata Consistory and Grand Master of Ceremonies of the Supreme Council, a Free Mason of twenty-seven years' standing and author of some works that are standard Masonic writings. He said:—"I must confess that the day after reading the despatch that was printed this morning I was [illegible]. I don't know what is meant. Why, it is said that the white mortar and yellow cement between the stones are like Masonic pavement, for the fact is that our floor is a mosaic of blue and white stone." Here Mr. McClenachan took from his library a large quarto volume [illegible] volume that is used by Masonic lodges in the [illegible] construction [illegible]. There the floor of the [illegible] of the lodge is shown to be [illegible] of blue and white alternately. "Nor do I understand how any evidence of Freemasonry is found in the fact that the stones under the obelisk are of yellowish limestone, full of fossils. Why, that is the material of which the great pyramid was built. Look at this." Here Mr. McClenachan produced a piece of the Pyramid of Cheops, as hard as flint. He continued:—"Commander Gorringe speaks of two blocks of limestone and one of syenite or granite, and [illegible] by [illegible] of [illegible] [illegible]"

[illegible] of that travel, and in many parts of this discussion he is not more definite than he was in the telegrams of a month ago. I cannot believe, after reading this morning's despatch, that there is any reference especially to what are termed the higher degrees of Masonry; but I am willing to wait for the other marks that are spoken of may possibly give us some definite conclusion." Mr. McCunnachan chatted pleasantly for a while upon the discussion into which the discoveries in Alexandria have led the fraternity; but of that more hereafter.

THE RITE OF MEMPHIS.

Dr. Alexander B. Mott, who joined his mother in founding the Mott Memorial Library, a free medical and surgical library of about three thousand volumes, among which the late Dr. Valentine Mott's large medical library is preserved, is Most Illustrious Grand Master General of the Ancient and Primitive Rite of Freemasonry in and for the Continent of America, and has been for twenty-six years a Mason. He was found in his office, on the north-west corner of Twenty-seventh-street and Madison-avenue, surrounded by such works of art as a level-headed physician of taste and culture might be expected to adorn among his household gods. He had been struck with the fairness and perfect clearness of Colonel Thomas Parke's exposition of Masonry as it appeared in the Herald; but he felt constrained to say that some Masons had uttered what might not lead to the advancement of the fraternity. "For example," the Doctor said, taking down one volume of Webster's Unabridged—the work as printed before Chauncey A. Goodrich and Noah Porter modified it. "Some Masons have branded the Rite of Memphis as spurious. Now, let us see how Webster defines that word." Here the Doctor read from the dictionary:—"Spurious—Not proceeding from the true source or from the source pretended; not genuine; counterfeit; false; adulterate; suppositious." Laying aside that book the Doctor drew from a large envelope and unfolded a broad parchment almost [illegible] in [illegible] "Look at this," he said, "it is the charter of the Ancient and Primitive Rite of Free Masonry in America, [illegible] [illegible] the operative Masonry of the ancients, and he agrees with Mr. Steinbrenner and others that the institution in its existing form dates back only to the time when Sir Christopher Wren's infirmities constrained him to neglect his duties, and his brethren, apprehensive of a falling off in numbers, under which their craft might be extinguished, began to accept men who were not operative Masons. Down to that time the fraternity had been, the Doctor has no hesitation in conceding, an organization not unlike the trade unions of modern times. "But," he continued, "from that germ we have formed a powerful and most beneficent, philosophical and benevolent society."

THE STONES IN EGYPT.

Notwithstanding his frank admission that the essence of Masonry is held in the first three degrees—the Blue Lodge, so called—a lodge that does not recognize those bodies that Mr. Hugh Gardner styles, with honest Scotch straightforwardness, the "ornamentals," which are the degrees that are not recognized by the Grand Lodge of New York, and over which the Grand Lodge does not claim jurisdiction. The doctor nevertheless adheres to the text book of the Rite of Memphis as published under the auspices of the Sovereign Sanctuary 33, and as compiled and amended in June, 1874, wherein it is said:—

The Masonic Order of Memphis is the sole depository of high Masonic science, the true primitive right, the supreme rite, that which has come down to us without any alteration, and consequently the rite that justifies its origin with a constant exercise of its rights by constitutions whose authenticity it is impossible to call into question. In fact, the Rite of Memphis is the true Masonic tree, and all other systems, whatever they may be, are only detached branches of this institution, rendered respectable by its vast antiquity.

"But," the Doctor added, shutting the book, "the only Ancient and Accepted Scottish Rite Masons who have any authority are those of the body that was established by Joseph Cerneau, in this city, in 1807. The Sovereign Grand Consistory, which was acknowledged by the Supreme Council of France, in 1812, and by the Grand Orient of France, in 1813."

The Doctor went on to say, [illegible] have been discovered by Lieut. [illegible] Carnarvon. Has it not been [illegible] for ages—is it not also contained [illegible] of every rite, [illegible] of the kind of

the builder? Now, suppose that 2,000 years hence the New York Post-office is torn down and some antiquary pulls the New York Herald and some of the coins of our day forth from the bronze box in the corner stone of that great structure, may that antiquary not look at those coins and say, 'These are the emblems of an Order that had symbols like those that we are employing, and this is evidence that our Order existed 2,000 years ago?'"

MR. BECKNER'S BOMBSHELL.

"Back up what Steinbrenner says? Why, he hasn't given you half an inkling of the injury these ornamental degrees are doing in our great and good Order." The speaker, Mr. Samuel W. E. Beckner, editor of the Corner Stone, has been a constant visitor from lodge to lodge in this city for eighteen years past, and hence may be assumed to know many Masons' opinions. He continued:—"The first three degrees contain it all. The higher degrees are merely ornamental; nay, more, they are often positively hurtful; for many a Mason keeps up his standing in chapter and commandery at the expense of his family, simply to pamper his own self-glory, and the ineffable degrees have sent many a man to ruin. Let me tell you what I know of these 'angels' in Masonry." Here Mr. Beckner cited the case of an uptown tradesman and wound up with:—"They roped him in and went through him to the tune of $20,000, and he went off and committed suicide. There are two classes of the Memphis Rite Masons—the original Carneca party, that has a charter, and the Northern Jurisdiction party, so called, that hasn't any charter to show. The latter are able drinkists — I call them Whiskey Masons. They are always on the alert for the gulls, as Mr. Steinbrenner styles those neophytes whom the sublime and ineffable Masons, especially of the Northern Jurisdiction, rope in to pay for their champagne banquets. Of course there are some honourable exceptions to this rule among the Northern Jurisdiction Memphis Rite Masons. I know some sterling men among them. The Mystic Shrine is another of the humbugs that they are starting, and every gull they may be drawn into that net will find out the Mystic Shrine fellows will stand by him as long as he has a dollar in his pocket. They will quote John Fellows to him, saying:—'Masons who take only the first three degrees of the Order are only what may be called the infants of Masonry,' and this is the [illegible] bolical manner, not intended to be fully understood.' But after the victim has entered the Mystic Shrine he will throw Fellows' book away. I will yield to you, however, so far as to say that the paragraphs in his book that you show me are sound." The page that had been opened to Mr. Beckner has the following:—

"It is worthy of remark that Masonry conforms to the practice of the Egyptians in prohibiting to slaves a participation of the mystic rites. It excludes also all those who possess any bodily defect. That a benevolent society, as the Masonic institution is, should make a misfortune of this kind the cause of debarring admission to its social and friendly communion, admits of no justification; no Mason can give a plausible reason for it. It is an outrage against humanity. Any one who, in fighting the battles of liberty and his country, should have lost a leg or an arm in the conflict would in vain apply for admission into this society. Every Mason has sworn not to be present at the initiation of a person thus situated. He is bound down with the adamantine chains of precedent, which has often perverted the plainest principles of justice and common sense."

Recurring to the higher degrees of Masonry Mr Beckner said:—"I had always supposed that Masonry eschewed both politics and religion; but when I examine the rituals I find that to be admitted into the Templar degree the candidate must be a Christian, and that neither Jew nor Mahommedan can be made one of the Knights Templar; and yet I have found better Christians among the Jews than among the Knights."

Mr. Beckner dates the birth of Masonry, as we know it, back only to the time of Sir Christopher Wren, and views the marks on the stones that uphold the obelisk in Alexandria as of no importance whatever.

ORIGIN OF THE RITE OF MEMPHIS.

Mr. R. M. C. Graham, Deputy Master for the Supreme Council for New York of the Ancient and Accepted Scottish Rite, has read with perfect composure the innuendoes and the open attacks that have been made upon the higher degrees of Masonry in the [illegible] that has arisen since the [illegible] [illegible] Commandery [illegible] [illegible] to him [illegible] [illegible]

even to the first inhabitants of the plateau of Tartary, and thence down through India, Persia, Ethiopia, Egypt and Europe—in the ages in which the priests were the repositories of what was esteemed human knowledge. He was reading a book the other evening wherein it was shown that Lazarus, after he had long lain a prisoner in Rome, was released immediately upon his giving a Masonic sign. Mr. Graham does not insist that that sign was such as is used by the Masons of our day; for as the fraternity has become more, and more enlightened it has changed in many non-essential things. He went on to say that, as a rule, those who endeavour to stab the higher degrees are disappointed aspirants, and that one of those who has been most conspicuously outspoken has been expelled by the Grand Lodge, and can no longer enter any lodge of Freemasons. Mr. Graham added, however, that the body styled the "Ancient and Primitive Rite of Freemasonry in and for the Continent of America," that is to say, the Rite of Memphis—is not a Masonic body, and that the Grand Orient of France disowns the Rite of Memphis—and thus extinguishes all there is of it. "Furthermore," Mr. Graham continued, "we of the Northern Jurisdiction repudiate the Grand Orient of France, because it denies that there is a God. Jacques Etienne Martonis de Negre," Mr. Graham further said, "came to the United States in 1856 and established the Rite of Memphis as a means of money making." Here Mr. Graham read the following from the Masonic Review:—

"We recognize as legitimate Masonry all the grades of the York Rite, from Entered Apprentice to Knight Templar, and all the grades of the Scottish Rite from Secret Master, [illegible] degree, to Sovereign Grand Inspector General, thirty-third degree, and [illegible] called degrees or grades [illegible] Masonic are considered as [illegible] Illegitimate. We print some letters showing that Marconis de Negre, the self-[illegible] inventor of the so-called Memphis Rite, has attempted to gain a reputation and standing for his spurious Masonry by [illegible] the degrees upon finding his [illegible] of the United States, through [illegible] and [illegible] their [illegible] or [illegible]

One of the letters that the Review speaks of is from the pen of Mr. John W. Simson, and the following is an extract from it:—

"Marconis de Negre, the inventor of the Memphis Rite, came to New York with letters of introduction to me. His purpose was to establish lodges, but he utterly failed and went back to France. Shortly afterwards he [illegible] to be a member of the ninety-fourth degree, one less than claimed by himself at that time, as Grand Hierophant, though he subsequently raised himself to the ninety-seventh degree and me to the ninety-sixth degree.

Mr. Simson's letter goes on to repudiate the Rite of Memphis, and this republication is reinforced by the editor of the Casket, who had written:—

The worst feature about this Memphis Rite revival is that its chief apostle is an itinerant of doubtful Masonic reputation, and, as I am well informed, through his energy in endeavouring to promulgate these extra Masonic degrees, scatters the seed of discord wherever he goes.

"So much," Mr. Graham said, in conclusion, "for the Rite of Memphis."

Marconis de Negre died in his home at No. 65 Rue Boady, Paris, on the 21st of November, 1868, in the age of 74 years; but before he died he had decreed himself Grand Hierophant and founded three lodges in France, and the Grand Orient recognized those lodges as an act of justice to the worthy men who had been duped into joining them. They were, however, recognized as only third degree Masons, and the Grand Orient bought and paid for all the papers under which De Negre pretended to act as Grand Hierophant, and those papers were buried. Thus, according to Mr. McClenachan and others, ended the Memphis Rite.

MASONIC RELICS.

The following letter is from Bro. W. Murray, N. M., of St. James' Lodge, 125 of Scotland, on reading an extract to the Guelph Herald stating that the Masonic certificate of John Lochlan, the "Souter Johnnie" of Burns was in possession of Mr. J. Ross Robertson of this city.

Maybole Road, Ayr, Scotland, 9th February, 1880. Editor Herald: Dear Sir,—We have been kindly favoured with a copy of the Guelph Daily Herald, of date 15th December, 1879, containing a paragraph headed "Masonic Relic," for which we beg to offer, through your medium, our best thanks to the sender. I assure you, sir, that we as members of Ayr St. James' Lodge No. 125, feel proud of knowing that any thing belonging to our esteemed worthy brother, Mr. John Lochlan—the souter Johnnie of Burns—should be by the sake of Auld Lang Syne, so highly prized by members of the Guelph Lodge. It may be interesting to you to know that we still retain the lodge at Ayr, and although a little the worse of the wear, still is in much thought of [illegible]

by us as a Lodge Relic. I am, dear sir, yours truly,

WILLIAM MURRAY, R. W. M.

"FREEMASONRY EXPOSED."

THE DIVINE RIGHT OF TWO CLERGYMEN TO DIVULGE THE SECRETS—SCENES OF DISORDER IN A CHURCH EDIFICE.

From the Boston Herald.]

The Chambers Street Presbyterian Church was the scene of rather an unusual occurrence last evening, and probably no church edifice in this city has ever seen the like. Within its wall, Revds. J. P. Stoddard and D. P. Rathburn, as per advertisement, made what they term an "Exposure of Freemasonry, or the Taking of the First Degree," and their audience, which was a large one, was composed of about one hundred ladies and many well-known citizens. The reverend gentlemen first explained that they had taken several degrees, and had found that Freemasonry is "organized infidelity," which, by the various oaths administered, prevents ministers of the gospel who are members of the Order from being Christians in good standing. They explained, further, that they had a right to divulge the secrets in the interest of the church, and that, in the "exposure," they would faithfully portray the scenes in the lodge room, and give the forms and oaths necessary to "taking the first degree." The audience gave respectful attention, and the "candidate" for the degree presented himself. The clergymen were assisted by eight or ten persons, and all were attired in Masonic regalia. The pulpit served as a lodge room; three lighted candles being arranged in a row in front, and the senior and junior wardens, grand worshipful master and other officers, in the persons of the clergymen and others, being seated behind and on the sides. The "candidate," an individual whose skin had apparently not seen soap and water for many days, was about an hour and a half in passing through the ordeal, and, as the ceremony "developed," the scene became disgraceful, and many ladies left the remaining spectators also becoming restless. The candidate, while taking the degree, was blindfolded, according to the "exposure," in the usual manner, but the [illegible] as his only apparatus were his shirt, [illegible] and white [illegible] of which was rolled up [illegible] Over his eyes was a green shade, such as is worn at night by the working force of a newspaper office. Here, barefooted, with one leg bared, and only partially clad, the candidate received his instructions from the various grand worthy officers, and then came the administration of the various oaths. The clergymen made a perfect farce of this ceremony, and, while repeating the most solemn oaths which could be made, one of them occasionally gave vent to his mirth, and directly after reproved the audience for ridiculing such a solemnity. The Bible was then kissed by the candidate, and, after various other forms, which assumed the manner of a burlesque, the fellow was declared to have been admitted to the rights of Freemasonry as if initiated in a lodge room. During this performance, several individuals, who showed their indignation, were suppressed, but at its conclusion Mr. T. W. Silloway, the well-known architect, asked permission to make a few remarks, and was granted the privilege. He began by saying that he was surprised to see, and thought that the clergymen ought to be thoroughly ashamed to allow, such a disgraceful scene to occur within the walls which had been consecrated to God. He said that he had been a Mason for twenty-five years, had been in many lodge rooms, and assisted in the ceremonies, and that, by his experience, he was prepared to say that most of the remarks of the clergymen were complete falsehoods, and that the performance was a most disgraceful and untruthful representation. He was very emphatic in his remarks, and when he concluded the wildest disorder prevailed. Ladies and gentlemen rose to their feet and applauded him to the echo. The clergymen who had participated in the performance demanded of him an answer to what portion of the proceedings was not a truthful representation, but Mr. Silloway declined an answer, more than to say, that a great part of it was false, and that he did not care to discuss the secrets of Masonry, which is an organization of brotherly union, and not a sectarian order. A deal of cross questioning followed, amid great confusion, and the meeting dissolved. It was announced that the "candidate" would take the third degree this evening, when more "exposures" will be made.

CHAPTER XIV.

DOES IT DATE FROM THE OLD AGE OF SIR CHRISTOPHER WREN?—THE OBELISK'S FOUNDATIONS AGAIN—ARE THE HIGHER DEGREES ESSENTIAL OR ARE THEY MERELY ORNAMENTAL?

(From the New York Herald.)

The drift of opinion, as ascertained seems to be on the side of those who hold that Lieutenant Commander Gorringe's discoveries—whatever they may be—do not establish the existence of speculative Masonry in Egypt at the time when the obelisk was set up in Alexandria. Indeed, nearly all those Masons who have read Masonic literature closely, especially if they have sought the origin of the mystic craft, agree that Masonry, as we know it, dates back only to the revival, so-called. They find the real birth of the Order as it exists, the ornamental degrees, as Mr. Hugh Gardner terms them, excepted—to have been after Sir Christopher Wren's age and infirmities drew his attention from the duties of his office, and after the numbers of the brethren had become so far reduced that there was danger of the total extinction of operative Masonry. Then it was voted that the privileges of Masonry should no longer be restricted to operative Masons, but that they should be extended to men of various professions, provided they were regularly approved and initiated into the Order. Thereafter the Masons became a brotherhood of symbolic builders—men who builded in the bodies of men, and not in [illegible] stone. Such is the conclusion reached, after exhaustive research, by Mr. Godfrey W. Steinbrenner, whose "Origin and Early History of Freemasonry" has been sent to the Herald with the compliments of a Freemason who has read with [illegible] the discussion that has been evoked by the recent discoveries in Egypt.

[illegible]

Many readers will recall an interview published in the Herald, wherein Mr. Steinbrenner [illegible] anything but [illegible] [illegible] and higher degrees [illegible] [illegible] [illegible] Masonry [illegible] [illegible] the [illegible] of the ornamental degrees [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Naturally the reader looks into Mr. Steinbrenner's book for an elaboration of the grotesque interview that he gave in the Herald; but nothing of the kind is found in the book. Instead, it is a staid and decorous historical disquisition upon the real history of Masonry, and does not even mention the higher—well, the fancy degrees. The author says—what is said by most Masons who have spent time over their books:—"Veiled in mystery, interwoven with idle fables and fantastic traditions, not infrequently purposely distorted by deception and falsehood, it is only of late years that the history of Masonry has gained a sure foundation and a scientific and historical basis, through the critical and impartial researches of zealous and unprejudiced brethren. Yet, even at this day, the most confused, absurd and discordant opinions prevail regarding the origin of the fraternity. In many instances Masonic authors, blinded by a foolish vanity and by a desire to prove the vast antiquity of the institution, have strenuously combated the averment that the fraternity was derived from the operative Masons, or have allowed themselves to be deceived and led into error by the peculiar symbolic representations and ceremonies of our present rituals, and their often striking resemblance to those of the ancient mysteries. Let Freemasons, then, give up their vain boastings, which ignorance has foisted into the Order, and relinquish a fabulous antiquity rather than sacrifice common sense."

THE OPERATIVE MASONS.

Having thus [illegible] his views into a [illegible], Mr. Steinbrenner goes on to prove their correctness; [illegible] by the way, however, to say that "the idea of a direct connection of Masonry with [illegible] antiquity in general is in reality nothing but an idle fancy," and that "all efforts to trace back the history of Masonry to the early ages have [illegible] [illegible] failed." He finds in the darkest and most troubled period of the Middle Ages secret societies of men associated for [illegible] [illegible] [illegible] [illegible] [illegible] against enemies from without, but [illegible] against those from within [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] knowledge of the mixture of the [illegible] [illegible] [illegible] the [illegible] of the [illegible] [illegible] They had learned to practice [illegible] and their

lodges became a sure place of refuge for those who were persecuted for the sake of opinion by a religious fanaticism. But the triumph of the Reformation dealt a severe blow to the Fraternity of German Steinmetzen. No more churches were now erected, and the builders were thrown out of employment." Following the operative Masons down to 1839, the author quotes English ordinances that hint at the fact that one of the principal objects of the Masons in England, at their chapters and congregations, was in opposition to the laws of the realm, and for the purpose of extorting a higher rate of wages; and these Freemasons and the German stone masons he finds to have been of one and the same fraternity. Their main difference being only in the term of apprenticeship—the English statutes requiring seven, and the German five years of service.

In the great legislative reforms that marked the reign of Charles II. of England, Mr. Steinbrenner finds the actual beginning of Masonry as it exists. He says:—

"This intellectual revolution must necessarily have exercised an important influence on the fraternity of Masons, and we cannot doubt that it contributed essentially to its final transformation from an operative to a universal, speculative, humanitarian society; while, on the other hand, it must be confessed that it doubtless had the effect of introducing into the society much that was novel, much that was foreign to the original institution, and which was derived from kindred societies at an earlier period. To this circumstance we may, perhaps, ascribe the origin of certain symbols and ceremonies that have no connection whatever with the old fraternity of operative Masons."

OTHER MASONIC VIEWS.

As a rule those Masons who are found at [illegible] desks in the offices of the Order are inclined to reticence. They seek no controversy with their brethren. Others hesitate to express their opinions upon either the stones in Alexandria, or the antiquity of Masonry, the [illegible] that [illegible] in [illegible] among Masons [illegible] the announcement of Dr. [illegible]'s [illegible] of Lieutenant-Commander Gorringe's discovery. All, however, say, "Wait until the [illegible] that [illegible] the Needle [illegible] in this city, and then we may be able to [illegible] ourselves." Mr. [illegible] C. [illegible] [illegible] [illegible] [illegible] Mr. Steinbrenner's conclusions [illegible] to be a gentleman of great [illegible]

[illegible] condition in a Masonic sense, they have great confidence in his conclusions, although they differ with him as to the alleged discoveries under the obelisk. Mr. William S. Paterson, of whom Masons speak as high authority, holds that the Masonic Order is a gradual development, but that the higher degrees of the Order date back only to the eighteenth century, and Mr. Banks agrees with him on these two points, but has no doubt that the stones that are coming to New York will prove of great Masonic value, and give a most effective answer to those who are, for the time being, in doubt. Mr. Banks and others say in general terms, without pointing out individuals, that those who sneer at the higher degrees of Masonry have either been disappointed in their Masonic ambition or are not well versed in Masonic archæology. Mr. Banks insists that the Order properly dates its origin far back into remote antiquity.

A LOUISIANA MASON'S VIEWS.

Grand Master's Office, Grand Lodge of Louisiana, New Orleans.

To the Editor of the Herald:—

Your general inquiry from the leading Masons (as you are pleased to term them) of this jurisdiction as to the value they place upon the recent discoveries incident upon the removal of "Cleopatra's Needle" from its ancient and original site at Alexandria, induces me, at the instigation of your special correspondent, to commit my conjectures and theories to paper, with a view to the induction of a wider field of research and thought, possibly leading eventually to the elucidation of a mystery buried under the dust of some twenty centuries. Your subsequent and minute cable despatch from Alexandria conveys a description of the chiselled tablets of [illegible] little doubt of their antiquity [illegible] emblems of the craft, [illegible] while the pardonably proud conjecture that the discovery fills up a portion of the traditional history by which the Masonry of the present is linked to the Egyptian mysteries of the [illegible] [illegible] The [illegible] of [illegible] [illegible] and [illegible] [illegible] [illegible] that the Egyptian mysteries [illegible] [illegible] [illegible] of a [illegible] secret character, and [illegible] [illegible] Masonry of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible] the hands of the [illegible] [illegible] [illegible] [illegible] and its [illegible] [illegible] as well as its [illegible] [illegible]

[illegible]ably demonstrated an advanced position in philosophy and mind culture that the nineteenth century has not much the advantage of. This symbolism, drawn from Nature and her visible works and taught by ancient Egyptian philosophers to represent truth, evidently entered into the then common arts and industries of life, and [illegible] and held together as in later periods the societies of workingmen, as in the more modern and well [illegible] days of the trades unions of [illegible] of England in the seventeenth century. That the symbols recently discovered under the obelisk comprise the leading symbols of "speculative Masonry" does not at all allow the claim that its builders were of our [illegible] progenitors. They only testify to an identity in the adoption of tools that is [illegible] perfectly compatible [illegible] equally [illegible] with, although differently [illegible]. And it is the province of the learned Masonic archæological teacher, such as is Albert Pike, to forge the connection that will link us to the collateral mysteries [illegible] directly defined. I, for one, who have barely skimmed over the outer edge of this wide field of research, which necessarily embraces the history of Egypt and her ancient people, with their peculiar customs and mysteries, feel my incapacity to handle these startling discoveries at the base of the obelisk, and in addition must await further developments, such as accurate photographs of the emblems [illegible], before concluding to admit their Masonic value and connection. For the present I am sceptical, though anxious as a Mason to be convinced. Respectfully,

EDWIN MARKS,

[illegible] Grand Master of Masons of Louisiana.

CHAPTER XV.

EGYPT AND FREEMASONRY—PREHISTORIC CIVILIZATION—THE LIGHT OF SCIENCE THROWN UPON THE SUBJECT [illegible].

Mr. Wilson MacDonald, the sculptor, a [illegible] student of Egyptian antiquities, [illegible] in regard to Commander Gorringe's discoveries [illegible] drawings and [illegible] in his [illegible] studio [illegible] of Booth's Theatre building. [illegible] MacDonald is a [illegible] [illegible] degree [illegible] was, however, as an [illegible] opinion was sought. He had, he said, found glimpses of [illegible] [illegible] [illegible]

which are found in the alcoves of the Astor Library, I fancy that I could show you many symbols like those used by the Masons today. I might refer you to Dr. Hawks' "Egypt and Its Monuments," page 68, where you will find the trowel and the plummet and a fair figure of the all-seeing eye. There is no doubt that the Egyptians used nearly all the common tools five or six thousand years ago that we use to-day, and on their tombs we have the emblems of modern Masonry represented in picture writing. The Egyptians wrote, carved and painted upon their tombs their history, their morals and their manners and customs. By ancient Egypt I mean that civilization that existed twenty centuries before either Greece or her mythology was dreamed of. It is the theory of some writers that civilization existed on the banks of the Nile 30,000 years ago, and if Proctor rightly calculates the age of the world at 500,000 years there is room to infer that there may have been many civilizations on the earth of which every vestige has disappeared.

KNOWLEDGE DERIVED FROM EGYPT.

"But about Commander Gorringe's discoveries?" Mr. MacDonald's interrogator inquired. The sculptor turned from the long beard of the author of "Thanatopsis," to which he had been adding [illegible] touches, and [illegible] words:

"The emblems found at the base of the obelisk seem to me—so far as I can infer from the very confusing description—to be very much like those that are used by modern Masonry, and the position in which they were found indicates that the people who laid them there knew their symbolic meaning. Professor [illegible] says the stones were put there at the beginning of the Christian era, and if that is so, it would seem to cut off further inquiry as to their ancient Egyptian origin. Notwithstanding this, however, we [illegible] of the kings of ancient Egypt [illegible] like those [illegible] Masons to-day. It is [illegible] ancient [illegible] there existed [illegible] hold all the secrets of nature [illegible] all the mysteries of [illegible] and it is probable [illegible] obtained [illegible] from the Egyptians [illegible] [illegible]

turned and practised them, upon their people to show a direct interposition of Jehovah in their behalf. The Greeks, too, got a great deal of their science and magic from the Egyptians, and my theory is that all these ancient mystic secret symbolic societies grew out of the ancient Egyptian civilizations, and that the Jews did not originate Masonry."

THE EGYPTOLOGIST'S CONCLUSIONS.

In conclusion Mr. McDonald said:—"You may add that in my opinion, the Masonic fraternity is by no means a modern institution. The operative masons—well, the trade unions, if you will—that dug out of the quarries of Egypt monoliths of ninety feet in length, and transported them hundreds of miles and set them up unbroken, died out with the decay of Egypt after the Persians, and then the Shepherd Kings, and then the Greeks, and then the Romans, and finally the Mohammedans had stamped her down. But the Jews revived the trade unions of masonic industry and thence downwards through the age of operative masonry, was a guild until Sir Christopher Wren's time, when it became a speculative and philosophical society. Masonry is, however, a thing of the past. Our civilization has travelled so far in advance of it and covered it over so absolutely that it is scarcely entertained to try to lift its dead, above ground as an ancient and venerable, and therefore, necessary institution that its uses are obsolete. Its secrets are as old as civilization, but they are no better than those of other institutions. And let me say, before you go, that if as much time and money were applied to science and to the education of youth as now waste on Masonry the country would be far happier."

COLUMBIA COLLEGE HEARD.

Professor J. S. Newberry, of the School of Mines, Columbia College, President of the New York Academy of Sciences, has given some attention to Egyptian studies. The doctor, not being a freemason, has not studied what is left of Masonry in some quarters, and is not, especially in the first evidences of the existence of the Masonic fraternity on the banks of the Nile, where the great temple was the figure of a grand Lodge. The sages also (Germans, Germans!) the first who have gone into the land of Memphis and Thebes, the land of the Pharaohs, although the secrets have been kept sacred from them for [illegible] years, Dr. [illegible] not confined the efforts of those who are preparing to bring [illegible] to New York the obelisk that was carried from Heliopolis to beautify Alexandria [illegible] many centuries ago, for he says that the stone will deteriorate sooner in our climate than it would in the dry atmosphere of the East; and, besides, the odds, it is, will further be despoil a land that was so rich in monumental treasures. He does not doubt that at the time of the building of the great pyramid—say 5,000 years before Christ—masons were much more important personages than they have been since that period, and he asserts in the supposition that the guilds of operative masons, through whom the Freemasons of the nineteenth century so literally trace their origin back to Egypt, probably adopted the name of the Egyptian workers in stone because these Egyptians were of the highest and best class of their time. Masonry, he says, was the first great art in civilization, and the Egyptian masons were high up in the art of working stone, as is proved by the thirty-three pyramids in the Valley of the Nile—structures of granite, stone so hard, indeed, that the masons, between them, are barely penetrable, and whose outside, covering of limestone, was polished almost to alabastrine brilliancy. The pyramids have, however, been despoiled of their pure white covering, as well as of the treasures that were locked up in them, and that limestone from them either beautifies the city of Alexandria, or has been burned by the Arabs. "The masonry of these great sheol monuments," the doctor continued, "is simply incomparable. The colossal position of the great pyramid with regard to the cardinal points indicates that the Egyptians had knowledge that we have not credited them with."

Were he a Freemason endeavoring to establish the extreme antiquity of his fraternity by proving that its origin, with the stone-workers of Egypt, the Masonic traditions would probably antedate those of any writer who has treated of Masonry, for he draws down under the data of the Nile and finds evidences of a rudimentary civilization at a depth of sixty feet where the accumulation has not exceeded three or four inches a century, and he supposes that down the Egyptians, [illegible] well established institutions, with a literature, established with the pale, 4,000 years previous to the birth of Christ.

[illegible]

[illegible] of the high degrees of Freemasonry, [illegible] Masonry, that it is [illegible] is usually dated on taking the first

three degrees, and that there are so many mysterious and incomprehensible things that he fancies it all a fraud until he ascends the Masonic steps, and then all the enigmas are explained.

Mr. Samuel W. L. Beckner writes that he did not intend to include among those whom he styled "whiskey Masons" the A. and P. R. of M., of which Dr. Alexander B. Mott is Grand Master, and Dr. Mott writes that there are not two classes of Memphis Rite Masons, but that there are two classes of Scottish Rite Masons.

Mr. Charles T. McClenachan says that there are 1,000,000 Freemasons in the world, of whom 600,000 are in America, and that not one of them recognizes the Rite of Memphis. Further he says:—"I believe Masonic science has evolved from ancient mysteries and theologies, and carrying the earmark of the older ceremonies and fables, has passed down through the stream of time and developed into a comparatively modern history. There is no mystery or question as to the relationship between the Scottish Rite and the symbolic degrees. It is merely the relationship of the university to the common school. The aim is to lead the 'blue' degrees up to a purer and higher plane."

THE MASONIC [illegible].

A correspondent of the N. Y. World writes as follows:

SIR:—I have read with interest but with surprise your telegram of the interesting and important discovery [illegible] ex-Commander Gorringe [illegible] American Egyptian obelisk.

As a Mason, a Masonic [illegible] and archaeologist, allow me to say a few words. The [illegible] of Masonic [illegible] Masonry [illegible] [illegible] what it [illegible] without further [illegible] their ritual and [illegible] [illegible] occupations prevent them from [illegible] Masonic [illegible] which [illegible] the world.

The ritual of the Masonic [illegible] medieval. [illegible] [illegible] [illegible] as [illegible].

It is a [illegible] [illegible] date Masonry [illegible] the building of [illegible] Temple B. C. 1012-1005. It [illegible] [illegible] [illegible] [illegible] Masonry.

[illegible]

to go back farther. But this will not do for the Archaeologists. What was the Masonic ritual of Moses? Where did he receive the light? The answer is "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds."—Acts vii. 22. And before him—who gave the light to Noah? The Great Architect of the universe—He revealed Masonry to man. Masons should not forget that our traditions come down from the building of the temple, but Masonry pre-existed; and although we may not now have the actual ritual used by those operative Masons, our traditions are true and agree with the Bible accounts.

One was handed down by written record and the other, like all early history, by word of mouth.

But to come back to the obelisk. If I remember rightly its date is B. C. 1,500. That makes it older than the Temple, and from the emblems found proves Masonry to be any way 3,300 years old. For the moment let that suffice for age. Our traditions bring it down from 1,000 B. C. My studies show it me at the same date here in Italy. Pompeii was founded B. C. 1,000. On the walls there, of the original Greek construction, are Masonic marks agreeing with a similar set of marks on the Temple of Victory, built by Greek [illegible] on the Palatine Hill in Rome B. C. 1,000. At Pompeii a Masonic lodge was discovered in 1874, and in it was found the pedestal, with Masonic emblems in Mosaic, a photograph of which I enclose. In B. C. 753 Romulus built Rome, having brought the Masons from Etruria, and he dedicated his city with Etruscan rites.

These Etruscans and Romulus were Masons. We have their marks still existing. But more than that. Romulus built his city as a square. It had three gates—one in the south, one in the east, and one in the west. Moreover, he built a square temple (still existing) with its altar in the north.

Why did he do all this? Masons know, but to those profane I say: Because he was a Mason. Numa founded lodges in Rome called Collegia Fabrorum and Collegia Artificum. These existed down to a late period, and we have preserved in the [illegible] Masonic [illegible] in marble, the working tools as used to-day. There are many buildings in Italy and elsewhere erected by the medieval guilds of Masons [illegible] the same [illegible] [illegible] [illegible] [illegible] Florence that John de Medici, Duke of Florence, was made Grand Master of the [illegible] [illegible] [illegible] [illegible] [illegible]

John (Pope Leo X.), and his cousin Julius (Clement VII.) were in their turn Grand Masters.

I hope by these few lines to turn the attention of Masonic students to the traces of Masonry, and will not further [illegible] your valuable space.

There are many Masonic archæological items that of course I cannot explain in a letter, but I purpose visiting the United States this fall, and then, sir, I shall be happy to explain them to the brethren of New York by word of mouth.

Believe me, sir, faithfully yours,

S. RUSSELL FORBES,

Archæological and Historical Lecturer on the Antiquities of Rome.

93 Via Babuino, Rome, February 17, 1880.

CHAPTER XVI.

DR. PANTON'S REPORT ON COMMANDER GORRINGE'S DISCOVERIES—SIGNIFICANCE OF THE EMBLEMS—EXAMINING THE STONE RECORDS OF THE PAST.

A Cairo correspondent sends us the report of Dr. Panton on the Masonic emblems found under Cleopatra's Needle. This report is approved by the highest Masons at Cairo and Alexandria. The correspondent says: At the special request of the United States Consul-General [illegible] furnished him with a copy of the enclosed report [illegible] to the Secretary of State at Washington. The Consul-General has also furnished the Egyptian Minister of Foreign Affairs with a copy. The following is Dr. Panton's report:—

Note upon the Masonic Constructions, or Rather the Masonic Emblems, of the Foundation of Cleopatra's Needle—The Result of the Discovery made by Lieutenant-Commander Gorringe and the Researches made by the New York Herald.

1. MOSAIC PAVEMENT. [illegible]

[illegible]

of purity but also of [illegible] light, which, buried in the earth, is the [illegible] emblem of truth, and it may also be the [illegible] emblem of the ancient sun religions, which had for their object the worshipping of the divinity in all its brightness and brilliancy.

2. CUBIC STONE.—[illegible] cubic stone is found in the [illegible] pavement.

3. THE [illegible] ASHLAR.—Toward the east was a stone [illegible] rectangle. This stone is [illegible] finished. The place which it occupies in the foundation, and its form constitute a [illegible] Masonic sign [illegible] the figure of a [illegible] it is in this figure that the [illegible] placed three points to designate the lodge. "Loga" in Sanskrit signifies the world, which the ancient Masons represented by a stone of the shape above mentioned, because they did not know that the earth was round, and by an error resulting directly from their theory, which did not take into account the Antipodes, they divided the earth into length and breadth—longitude and latitude—terms improperly employed at the present day.

4. ROUGH ASHLAR.—On the opposite or west side, the side of night, in contradistinction to the side of day, of light, of science and of the [illegible] is found the Rough Ashlar. This is the stone of the apprentice. It represents the imperfect state of our nature.

5. EMBLEMS OF THE TEMPLE.—[illegible] placed from [illegible] west to [illegible] east, indicate the temple [illegible]

[illegible]

upon which it rested for nearly two thousand years, is still the . . Masonic emblem of indulgence—[illegible] the trowel is to forgive an injury or fault.

8. The Three Masonic Degrees.—These three degrees which are found at the base of the obelisk are composed of two stones. The first is the emblem of the degree of apprentice, the second represents the degrees of comp. . . and M. . . The union of the comp. . . and M. . . is most intimate, and consequently these two degrees are formed of one stone. Moreover, the step of companion . . . is not so large as that of M. . . and that of app. . ., because the companion has less time to perfect himself than the apprentice has to become companion.

Note.—It is unnecessary to speak here of the symbolic branches of the Lotus, the Heliotrope, or the Acacia-cym. . . of the present day, or of other Masonic emblems. But we think that all these emblems are to be found under the foundations of obelisks destroyed by time and not by the hand of man. Evidently the cubic stone will furnish indications and signs for the discovery of new information about the ancient Masonic organization, and in consequence revelations as to the origin of ancient society. We do not for the moment wish to add anything more, and reserve for the future the full hearing and results of the discovery made by Lieutenant Commander Gorringe.

CHAPTER XVII.

MR. HOLLEY'S INTERESTING REPORT ON A PIECE OF IRON FOUND UNDER THE OBELISK AT ALEXANDRIA.

Soon after the arrival in New York of a specimen of iron found under the pedestal of the obelisk of Alexandria, the specimen was forwarded to Mr. Alexander L. Holley, with a request that he would report upon the character of this metal. Mr. Holley has kindly complied with this request in the letter given below. [illegible]

THE ANALYSIS.

I sent the specimen to Dr. Wendel, the able chemist of the Albany and Rensselaer Iron and Steel works, who took such an interest in the matter that he made the following very complete analysis:

Iron	98.738
Carbon	0.521
Sulphur	0.009
Silicon	0.017
Phosphorus	0.048
Manganese	0.116
Nickel / Cobalt	0.079
Copper	0.102
Calcium	0.218
Magnesium	0.025
Aluminium	0.070
Slag	0.150
Total	100.0[illegible]

If we had not known from the general history of the iron manufacture that the specimen must have been made by the Catalan process, the analysis would have so indicated. The notable facts are: About half a per cent. of carbon, giving the hardness of ordinary rail steel; very low silicon and phosphorus, due to the method of manufacture, and a remarkably large amount of calcium, indicating the plentiful use of lime as a flux in the process. The small amount of slag (for a Catalan product), as well as the fine fracture, indicates frequent re-working.

THE CATALAN PROCESS

is simply subjecting to a high red heat pulverized iron ore mixed with charcoal, enough to combine with its oxygen. The product is a pasty mass of iron which is substantially pure chemically, excepting the little carbon it has got out of the fuel, but which is mechanically mixed with silica, phosphate of lime, alumina and other impurities the ore had. [illegible] the mass to a [illegible] it, this dirt is pretty well expelled, and the product, although costly, is excellent wrought iron. This process is still in use where ore and charcoal are very cheap, but the modern soft steels have almost displaced it as a material for boiler plate and other fine products. Yet, curiously enough, the Catalan iron is [illegible] the Catalan process is [illegible]

[illegible]

prehistoric method, facilitated by modern engineering, is coming again to the front.

THE MONOLITH.

(From the Western Leader, N. Y.)

The announcement of the finding beneath the pedestal of the Egyptian monolith about to be transported to this city, a series of Masonic symbols, has awakened a wide-spread interest not only among Freemasons, but persons outside of the craft. We are not at all surprised in either case, because those who are of the fraternity would naturally be gratified in the possession of evidence, carrying back the origin of the craft to so remote a date, and because the general public could hardly fail to sympathize in a matter so nearly touching the pride of a society which has so distinguished a place in public esteem, and so large a share of public approval. Nor are we greatly moved at the event, for we know the tendency of our countrymen to jump at conclusions, and to accept without question what they read in the papers. It must be patent to all who will stop to think that as the case stands we have no real data upon which to base an opinion.

The enthusiasm of Lieut. Gorringe aided by his great success in handling the monument, and the probability that final success will crown his skill by the safe landing of the stone in New York, may have led him to see a Masonic character in the symbols discovered, that may not be established upon closer investigation. At all events, we can lose nothing by waiting a time, with patience, until the objects themselves reach us, or such accurate drawings of them as will justify an expression of opinion by those whose knowledge of the art may entitle them to be considered judges.

But taking the supposition, that the symbols discovered are really of a Masonic character, in [illegible] shall we go back through [illegible] and connect [illegible] as it now exists? We are free to say that we do not believe it possible, nor do we consider it essential. The principles, which in our rituals are founded upon truths immutable, and whether they have been [illegible] [illegible] [illegible] formed [illegible] institution. [illegible] [illegible] [illegible] [illegible] would be [illegible]

while at the same time we believe that Masons generally, and the world at large, would regard it "confirmation strong as holy writ." This much has already been demonstrated by the articles in the great dailies, namely, that the fraternity has a place in public estimation which is more than a tacit recognition of its existence and influence, and we apprehend that it will not be wise to jeopardize that by any undue elation over the prospect of an elongated antiquity.

Once more, and finally, we desire to say that when the symbols arrive, and are found to justify the opinions of their discoverer, a modest reticence will infinitely more become us than any possible demonstration of a public character. Whatever they may be, we trust they will not again be sealed up, but, on the contrary, exposed to public view in some secure place for the examination of students, and meanwhile, we trust none of the brethren will be led away by the desire of a grand demonstration, which would add nothing to the facts, while it would cost a great deal of money that could be used for infinitely better purposes. Whatever may be the outcome, we may safely trust to the press to furnish us the facts in minute detail, and they will neither be enlarged nor diminished by any public demonstration. Wait and see.

CHAPTER XVIII.

BY WHOM ERECTED—ITS HISTORY—TRANSLATION OF THE SYMBOLS ON THE FOUR SIDES.

Samuel Birch, Keeper of the Oriental, mediæval and British antiquities and ethnographical collections in the British Museum, and a scholar of high authority in Egyptology, contributes to the Athenæum of March 13, the following account of the Alexandrian obelisk which is to be transported to this city:

"At one period of its career, probably towards the close, Thothmes III., the greatest monarch of the eighteenth Egyptian dynasty, whose power extended from the confines of India to the islands of the Mediterranean [illegible] [illegible] [illegible] [illegible] Thebes and Heliopolis [illegible] [illegible] the [illegible] [illegible] [illegible] the sole [illegible] [illegible] [illegible] [illegible] [illegible] the name of [illegible] Thothmes III. [illegible]

not the question here to deal, as a long and exhaustive essay on these monuments would take up too much space. It is the question of the obelisks of Alexandria, two of which—one erect and the other fallen—formerly remained on the site of the ancient port. The fallen one was removed to England in 1877, and erected on the Embankment, and an account of it was given in the Athenæum of that year. As the obelisk formerly erect is on its way to America, some account of it will not be inappropriate, as well as a translation of the four sides of the obelisk as far as they can be made out, which will contain some addition to that of Mr. Chabas contained in the little work of Mr. W. R. Cooper on obelisks.

Since the revival of learning, the obelisks of Alexandria had attracted the notice of students and travellers. During the sixteenth century Pierre Du Belon, Thevenot, Le Brun, Radzivil, Evesham, Sandys, and Pierre De La Valle mention these obelisks, as the Arab Edrisi had done in the middle of the twelfth century. At the commencement of the eighteen century Paul Lucas saw these obelisks; Le Maire, Dominique Jans, the Baron de Tott, Van Egmont, Heyman, Pococke, and Savary had visited them; but the traveller who best described them was Norden, who gave a minute description. They existed then amid the ruins of an edifice made of marble, granite, and verd antique, supposed to be either the palace of Alexander, an edifice erected by the Ptolemies, or the palace of Cæsar. The obelisks popularly attributed to Cleopatra and called her needles were, however, not erected by Cleopatra, but in the reign of Augustus, in his seventeenth year, B. C. 24-23, reckoning the first Egyptian regnal year B. C. 30, in which Cleopatra died. This appears from the inscription found by Mr. Dixon on the bronze crab [illegible] placed under the erect obelisk [illegible] [illegible]

toward the Mediterranean, are the most destroyed by sea air. The inscriptions on the most perfect sides have been repeatedly published by Kircher, in the 'Description de l'Egypte,' and Champollion in his 'Monuments.' The most complete copy, however, is that supplied in Burton's 'Excerpta,' pl. iii., which gives the four sides, and has been collated with the others.

"The pyramidion on the first side has the following representation:—On the right side is Thothmes III., represented as a sphinx, seated on a pylon or pedestal, the same as forms the so-called standard, facing to the right. In both hands he holds a jar of wine, and the inscription on the pedestal calls him, 'the powerful bull crowned in the City of Western Thebes, the son of the Sun, Tahutimes,' (Thuthmes,) and in the area is 'makes a gift of wine.' Before him is the god Ra, Helios, or the Sun, hawk-headed, wearing a disc, seated on a throne, holding a dog-headed sceptre in his right hand, and an emblem of life in his left. Ra faces to the left hand. Above their heads is 'Haremakhu [Harmachis, a form of Horus, or the sun on the horizon,] the great god, lord of the heaven,' which is followed by, 'He [Harmachis] gives all life to the good god, the lord of the two countries, Menkheper-ra, [Thothmes III.]

"Each side of this obelisk is decorated with three perpendicular lines of hieroglyphs, the central one on each side being that of Thothmes III., who first set up the obelisk at Heliopolis. The side lines, those to the right and left, were added by Rameses II., of the nineteenth dynasty, the supposed Sesostris, but how or when does not appear—probably they were placed upon it before it was erected, and the monument may have been left unfinished at the death of Thothmes III., and completed long after by his successor, or the lateral lines may have been placed on the [illegible]

his circle of the gods, giver of all life, stability, and power like the sun forever."

"The Horus, the powerful bull, son of Kheper, (a form of Ra,) the King of Upper and Lower Egypt, Usermara, approved of the Sun, the golden hawk, rich in years, greatest of the powerful son of the Sun, Ramessu, (II.,) beloved of Amen, he has proceeded from the body (of the Sun) to take the diadems, to be the sole lord, the lord of the two countries, Usermara, approved of the Sun, glory of Tum, like the Sun.

"The Horus, the mighty bull, beloved of Ra, King of Upper and Lower Egypt, Usermara, approved of the Sun, Sun produced by the gods holding the world, Ramessu (II.) beloved of Amen, beloved . . . never was done the like. . . . . . Heliopolis, he has set up his memorial before Atum, lord of the two countries, Usermara, approved of the Sun, son, (of the Sun) Ramessu II., beloved of Amen) giver of life."

THE LION'S PAW.

BY WILLIAM S. PATTERSON, 32°

We have the pleasure of presenting to our readers this week a representation of one of the oldest emblems known, and especially interesting in the light now shed on Egypt and her symbols by the recent discoveries under the Cleopatra Needle. This emblem was found on the sarcophagus of one of the great kings of Egypt, entombed in the pyramid erected to his everlasting remembrance. It brings to mind the representation of the king's induction into those sublime mysteries of Osiris held to be the highest aim of the wise and devout Egyptian, and preserved with great secrecy, for only the highest priesthood and royalty . . . ceremonies were so well concealed, . . . but few details can be gathered . . . who received the mystic light . . . [illegible]

regarded as divine beings. Purposing to make extended travels to all countries, Osiris left the kingdom under the direction of Typhon, whose ambition led him to covet the throne, and possess Isis. Frustrated by her, he resolved to kill Osiris.

THE LION'S PAW.

[illegible]

body, and buried it. In endeavouring to rob the body the two lower orders of priests failed, but it was accomplished by the highest order. It is this interesting event which is represented in our engraving. This is the oldest known form of the exemplification of the resurrection, and carries the Masonic legend far back to what is deemed to be its origin. The beautiful symbol of the weeping Virgin, broken columns, acacia and Time standing behind her, combing the ringlets of her hair, is but the actual representation of Isis weeping at Byblos, over the column torn from the palace, which contained the body of Osiris, while Horus, God of Time, pours ambrosia on her hair.

The whole is the legend, the warring of Evil against Good, and is the prototype of all the mysteries which have been since so carefully concealed by every nation and in all countries, under various names. The Hebrews probably were instructed in that of Osiris, and afterward changed the whole to accord with the wonderful and wise Solomon, and his master architect Hiram. The discoveries now going on in Europe may lead to the key of these mysteries, and the Masonic student will find an elaborate exhibition of them in the seventy-fourth grade, or Prince of the Tabernacle, in the Ancient Accepted Scotch Rite.

THE ROYAL ARC.

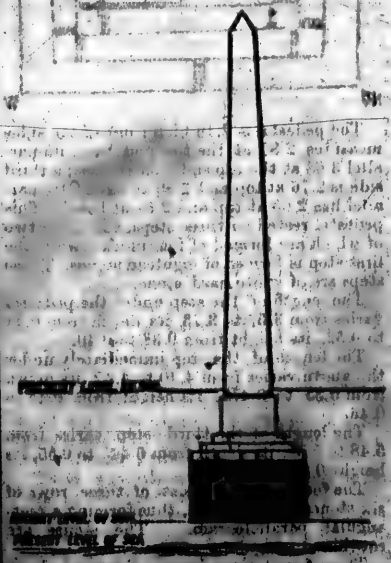
REPORT BY THE HEAD OF EGYPTIAN MASONRY. SOLE INVESTIGATOR. DECIPHERING THE STONES WHICH THE ARTISTS CONCEALED. HIEROGLYPHIC MOONS.

Ill. Bro. S. A. Zola, 33°, Sovereign Grand Commander of the Supreme Council of the Ancient and Accepted Scottish Rite, Past Grand Master of the National Grand Lodge of Egypt, and Chief of Egyptian Masonry in Egypt, begin in our present issue letters from Masonic friends in all parts of the world in reference to the [illegible] in Alexandria. [illegible] letters which [illegible] the discoveries which form part of [illegible] Masonically connected [illegible] some made each [illegible] by Ill. Bro. [illegible] Grand Commander [illegible] Bro. Lieutenant Commander Gorringe [illegible] ed that the cuttings on these blocks were concealed in many instances by the casting of cement, the removal of which added greatly to the difficulty of the work.—

THE REPORT.

Report by Ill. Bro. S. A. Zola, 33°, G. Com. upon the discoveries made by Bro. Lieutenant Commander Gorringe and himself as the base of Cleopatra's Needle:—

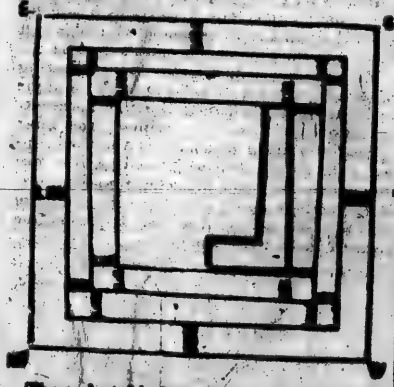
Having learned that some stones bearing Masonic symbols had been brought to light by Lieutenant Commander Gorringe, I presented myself to him and accepted the offer courteously made to assist at the work, inspect the stones discovered and express my opinion as to their Masonic significations. Bro. Gorringe being occupied with the more difficult task entrusted to him, requested me to make further researches.



The obelisk, known as Cleopatra's Needle, was erected for a pedestal, almost a mile from the surface of which it was raised [illegible] and was supported by four square axes, five [illegible] thick, [illegible] ran [illegible] while the other [illegible] down on and revolved in days gone by. [illegible] The height of the perpendicular of the [illegible] the perpendicular of the base is [illegible]

In volume it is .76 cubic metres, and in weight about 207 French tons.

One of the sides is 1.64 wide at the top and 2.53 at the base; its parallel 1.60 and 2.52 at the base. Another side is 1.50 wide at the top and 2.24 at the base; its parallel 1.49 and 2.35 at the base.



The pedestal is 2.10 high; one of the sides measures 2.80 at the top and base, its parallel 3.63 at the top and 2.63 at base; a third side is 2.76 at top and 2.80 at base. Its parallel has 2.65 at top and 2.64 at base. This pedestal rested on three steps, the upper two of which are formed of four blocks, while the first step is formed of eighteen stones. These steps are of white hard stone.

The length of the step under the pedestal varies from 3.57 to 3.73, its depth from 0.41 to 0.52, its height from 0.38 to 0.40.

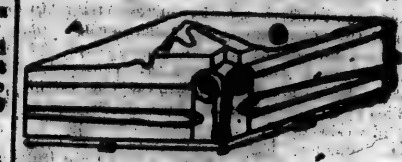
The length of the step immediately under the above varies from 4.40 to 4.47, its depth from 0.35 to 0.475, its height from 0.45 to 0.48.

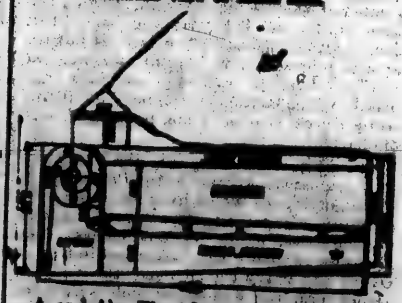
The length of the third step varies from 5.45 to 5.55, its depth from 0.445 to 0.55, its height 0.53.

The foundations consist of three rows of six stones each per side, thus forming a rectangular parallelogram. The stones are rough and irregular.

These foundations have a depth of about 1.60, while the sides have a length of about 6.55 at the top, and about 5.55 at the bottom.

The perpendicular of the edifice from the apex to the base of the foundation is 21.32. It should be remarked that the present level of Alexandria is about 6 metres higher than that of the ancient city. The present level of the sea is about 1.30 higher than the ancient level of the sea.





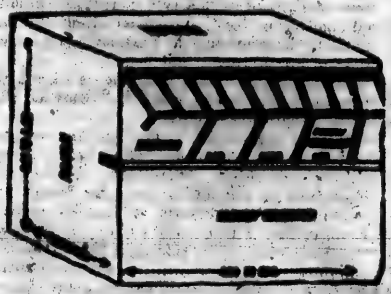
A and A'.—The 'Gerings' Stone No. 1 was found last January inside the foundations of the obelisk and on a line running from west to east. In form it is a rectangular parallelogram, having two sides partially worked and partially finished and polished. The lower surface finished and polished, the upper surface and remaining two sides in a rough state. On the two partially finished sides and by the line forming the angle are two serpents about two-thirds called, heads downward, meeting united and reaching to the lower line. Toward the middle of the same sides are two other serpents with the heads turned toward the same angle.

Dimensions.—The stone is 1.15 metres long, 0.98 wide, and three of the corners are 0.29 high and the fourth 0.37. Above the coils of the serpents and at the point where the two upper lines should meet, is cut in a right angle with the following measures:—Right side, 0.07 1-5 high, 0.07 1-5 deep, 0.17 long, the remaining portion being rough; left side 0.06½ high, 0.07½ deep, 0.42 long.

Signification.—I consider this a piece of architecture differing at a glance the labours of the three symbolical degrees—the apprentices being represented by the rough parts, the craftsmen by the worked parts, and the masters by the finished and ornamented parts of the stone. It should be remembered that in the stone itself the called serpents have not the head; and the hieroglyphical cross are completely wanting; but their traces are so clear that I could easily restore them, and with them enabled carefully to measure them. The substantially, however, of one of the heads

is still visible. These ornaments have a relief of about one and a half centimetres.

B



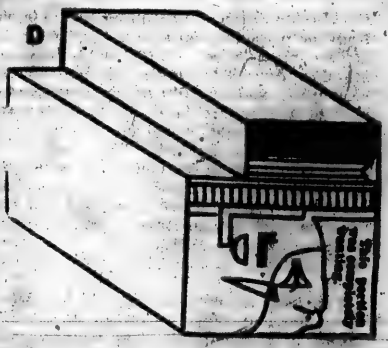
B.—Gorringe Stone No. 2 was found at about the same time inside a pit corresponding to the axis of the obelisk. It stood near stone A, but toward the west. In shape it is an irregular parallelogram. Five of the faces are rough, while the surface of the sixth is partly roughened down, in part dressed and the rest finished. The upper portion of this surface is 0.008 thicker than the rest. The first half of the said upper portion has, at different distances, ten double oblique cuttings, almost parallel. (See drawing.) The length of the cuttings is 0.10, their width 0.005.

Signification.—This may be a tracing those representing the labours of the three degrees and also, probably, a sketch of the linear measure of those days.

C.—'Gorringe' Stone No. 3.—This was found near A, but placed more toward the west. In form it is a rectangular parallelogram and all its faces are roughened down. Toward the angle of one of its faces and pointing to it was found a thoroughly oxidized metallic trowel, rather larger than those at present in use. I did not see it entire, because three or four days after it was discovered the stone was broken and three-fourths of the upper part of the trowel was taken away, leaving only the portion near the handle. A second theft was subsequently committed, and there now remains only a portion of the handle of the trowel. The stone is 1.30 long, 0.66 thick and 0.38 high.

Signification.—Considering the roughened state of the stone and its proximity to stone A, and more especially toward the imperfect form of the latter, I regard this stone as representing the aggregation and fellow craft, while the presence of the trowel is emblematical of the mason.

D



D.—Stone discovered by Brother Zole near B, but placed toward the east in the angle of the pit, forming a square. This stone presents the appearance of a parallelogram superposed on another, thus forming a step. Four faces are rough, while the two forming a step are roughened down and the base of the step is rough. Of the remaining face—the side of the step—the upper portion, about two-thirds of the total height, is rough, the remaining portion being perfectly finished and polished. The latter portion is divided horizontally into three equal parts, which, cut at obtuse angles, at the end opposite the step, represent the midst of an hexagonal column. Immediately under the representation and parallel thereto is a line in relief on the whole length of the surface. The distances between the lines forming the model are 0.014 and 0.015, their length varies from 0.212 to 0.246. The thickness of the lower line is 0.015 and the length 0.265. Under this line are placed in a row, of right angles with this face, twenty quadrilateroids, having a relief of about 0.02. They are 0.024 high and 0.016½ and 0.018 at the top and 0.017½ and 0.016 at the bottom, every alternate two being equal.

These quadrilateroids are confined at the base by another parallel line which, with a perpendicular line at right angles placed under the third quadrilateroid, forms a square the horizontal line of which reaches the middle of the twelfth quadrilateroid, and measures 0.181, while the perpendicular has a length of 0.078½. The width of the angle at the perpendicular side of this square is 0.017½, while at the end of the same side it is 0.016. The width (0.017½) above noted corresponds to the uneven numbers of the quadrilateroids, while toward the angle formed by the horizontal line and precisely under the quadrilateroid formed by even numbers the width is 0.017. At a distance (0.[illegible]) from

the horizontal line of the square and at 0.002 from the perpendicular side is a perfect semicircle having a relief of 0.002 and a diameter of 0.05. At 0.032 from the diameter of the semicircle, and at 0.034 from the horizontal side of the square is seen another square having a horizontal line of 0.027½ and a perpendicular line of 0.062. The width of the angle is 0.003½, at the end of the horizontal line 0.009 and at the end of the perpendicular 0.07½. At a short distance from the latter square is seen a level formed by two segments having a radius of 0.02½, a horizontal line 0.062 in length and perpendicular 0.046.

This level is 0.002 in relief. In the centre of the horizontal line is a semicircle having a radius of about 0.002. The length of this line is, therefore, equal to the long side of the small square. Under the level is visible another emblem or part of one formed by a horizontal line and a curve, which form an acute angle in the shape of a wedge with a relief of 0.002. The horizontal line is 0.098 in length and the curve is about the same.

Signification.—To my mind this stone, because of the rough, partly wrought and entirely finished parts, is also, whether taken by itself or in conjunction with the emblems cut upon it, emblematical of the symbolic degrees. The equilateroide, moreover, represent the proportions of the stones thus far discovered, and also of the whole edifice. This, therefore, was the general model by which the master tested the skill and proficiency of the craftsman in the royal art.

I should not omit here to mention that a perfect model was found in black granite of the hexagonal column above described.

Note.—Having sketched this stone I returned on the 7th of March to compare my sketch. While thus engaged, I noticed a stranger coming toward me, and I concealed the stone with a view to make an agreeable surprise to Brother Gorringe. On the following day I showed him my sketch, but to our great astonishment a portion of it near the level had been broken off.

E.—This is a block of Syenite granite similar to that of which the obelisk is made. It was found by Brother Gorringe in the interior of the foundations. In shape it is a cube, and its faces are carefully dressed and finished. It is 1.06 long, 1.05 high, and 0.92 thick.

Signification.—Judging from the shape and dimensions of this stone, as well as from its situation (between the east angle of the chamber and the east angle of the pit,) this stone, to my mind, represents the perfect ashlar.

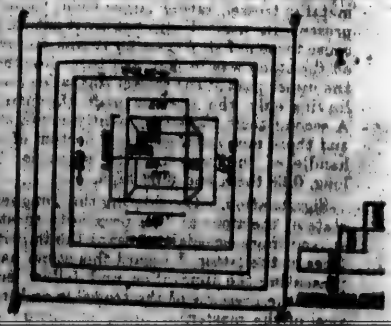
F.—This block is also of syenite granite. It is in shape a rectangular parallelogram. It was found by Bro. Gorringe in the interior of the chamber, between east and west. Four of its faces are rough, one finished and the last roughed down. This stone is 1.60 in length, 1.05 in height and 0.41 in thickness.

Signification.—This, I think, is meant to represent the rough ashlar as well as the work of the three degrees.

G.—In the interior of the foundations and under the first step Bro. Gorringe found a square, one side of which (the shorter) ran from west to north and the other from west to south. This square is also of syenite granite, cut in a block 0.64 thick, 2.67 long and 1.30 wide. The cuttings 0.28 deep and the inner sides of the square are ornamented with three parallel lines, forming three steps. These lines are 0.05 thick. The larger side is 0.47½ wide, reaching to 0.50 at the angle, while the other is 0.44½ at the angle and 0.44 at the end.

H.—A perfectly white stone found by Brother Gorringe in the centre of the eighteen stones forming the first step. This stone, in shape a rectangular parallelogram—is colaracous and, at first sight, of light brown colour, but on breaking it presents a milky white appearance. It was found near the cube and has the following dimensions:—Length, 1.24; width, 0.69; thickness, 0.20.

This stone presents a curious phenomenon. It darkens perceptibly at the touch and on exposure to the air. The natives know it by the appellation of the 'milky stone,' and ascribe to it the virtue of facilitating milk in cases of confinement. This stone is supposed to have been held sacred by the ancient Egyptians as a symbol of the sun and of other celestial bodies. I think that it is meant to represent the purity that should distinguish the applicant for initiation.



I.—The interior of the foundations form a chamber a quadrilateroid in shape. One of its sides is 5.10 wide, the second 4.84, the third 5.07, and the last 2.31. In the perimeter formed by these sides are three steps of calcareous stone and of granite. These steps, though not of the same dimensions, follow the lines of the outer steps.

In the centre of the chamber is a pit made of rubble and calcareous stones and covered with cement. At the eastern angle is built a wall in the form of a square. The longer side is 0.75 running to the north, and the other 0.63 extending to the south. The width of the longer side is 0.28 and the other 0.28. This pit is also a quadrilateroid, one of its sides measuring 1.12, its parallel 1.22. The third side, two metres, and the fourth 1.95.

As the excavations are not completed [illegible] serve to give further details or rectify errors when the work is finished.

Le Grand Commandeur Sup. Conc. d'Egypte, S. A. Zola, 33.

ALEXANDRIA, EGYPT, March 22, 1880.

Note.—It will be observed that C (stone with trowel), E (perfect tablet), F (rough tablet) and K (pure white stone) are not represented in the sketches, because being simple blocks without intricate cuttings they are sufficiently described in the text of the report.

All measurements are in metres and decimals of a metre.

THE VIEWS OF MARIETTE PACHA.

On March 24 your correspondent called at the newly restored Museum of Egyptian Antiquities at Boulac, near Cairo, on the banks of the Nile. The object of my visit was to hear what Mariette Pacha, who at present lives at the Museum, might have to say about the now famous stones found by Lieutenant-Commander Gerringe underneath the Cleopatra Needle. Mariette Pacha's claims to the highest rank as an Egyptologist need not be set forth here. Suffice it to say—and I think this will be pretty generally conceded—that the two living Egyptologists who stand head and shoulders above all others are Henri Brugsch-Bey and Mariette Pacha. Brugsch-Bey besides being an Egyptologist is also a Freemason, but is unfortunately in Berlin, so that there will be some delay before his views can be laid before the readers of the Herald. Upon being duly announced I was conducted to a large, pleasant room, overlooking the Nile, and decorated entirely in accordance with ancient Egyptian art. This is Mariette Pacha's study. Seated at a table near the middle of the room and earnestly contemplating various models of Egyptian antiquities, I found the Pacha. Above the middle height and size, snow-white hair, mustache and beard; prominent nose, bright, intelligent eyes. Mariette Pacha—were it not for his florid complexion—would have the appearance of the typical antiquarian. He always wears the rosette of the Legion d'Honneur, and, when in Egypt, wears the tarboosh (Egyptian fez), which causes the eminent Egyptologist to resemble the finest and handsomest types of the Turkish pachas. Mariette Pacha is at present in very feeble health. His eyes have to be protected by smoked spectacles, and his voice is very much affected by bronchitis. I was accompanied during this visit by Dr. Fenton, who, on that same day (March 24) had arrived in Cairo by rail, leaving Prince Osman Pacha at Siout. Dr. Fenton claims to have made most important discoveries at Dendorah and Abydos in relation to Freemasonry and the Mysteries of Osiris, and is now busy in working up his notes and sketches.

After a short preliminary conversation I asked the Pacha:—'What do you think of these stones found under Cleopatra's Needle?'

Mariette Pacha (laughing incredulously)—Come, come; *are* you not sure but that there is some joke about them? Let us talk of something serious.

Correspondent—Are you a Freemason?

Mariette Pacha—No.

Correspondent—Some of the Freemasons think these stones are of the highest importance.

Mariette Pacha—Yes; and Prince Osman Pacha, who is not a Freemason, takes also an active interest in them. But somehow even the obelisk itself, under which the stones were found, has never seemed to be a really serious obelisk. In the first place it fell over at Heliopolis, then it went off to Alexandria to serve as a sort of plaything for Cleopatra, and now it is going to wander off, poor as prostitutes, in America, far away from its native land.

The Pacha here showed us a plate from the famous work 'L'Expedition Francaise en Egypte.' This plate represented the Cleopatra's needle, the pedestal and the three steps underneath. The Pacha asked, 'Where were these things found?'

Correspondent—Inside the foundations underneath the lowest step. (The foundations are not represented in the plate because they were not known to exist.)

Mariette Pacha—I could not venture to

express an opinion upon them from verbal or written descriptions.

I promised to show the Pasha drawings or photographs of the marks as soon as they should be made and alluded to the possible "Pickwickian" solution of the problem hinted at an interview of a Herald correspondent with MM. Ernest Renan and Maspero.

"Remember," rejoined the Pasha, "that these gentlemen are both true critics in the highest and broadest sense of the term—as such they are probably unequalled—but they are philologues and I am an archæologue, and shall look forward with great interest to the accurate representation of the objects upon which I am to be called upon to give an opinion."

The following conversation then ensued between Mariette Pasha and Dr. Fortes:—

Dr. Fortes—I have returned to-day, Pasha, from Siout by rail. Prince Osman Pasha has enabled me to make what I am sure will turn out to be discoveries of the highest importance. At Denderah and Abydos I have found distinctive marks and signs in the architecture of temples which to my mind show that these temples were simply Masonic temples—which strengthens the theory that Freemasonry and the Mysteries of Osiris are identical, or nearly so.

Mariette Pasha—Never mind [illegible], dear doctor. The Mysteries of Osiris I do not believe ever had an existence; certainly not, if we use "mysteries" in the strict acceptation of the term.

Dr. Fortes—I see, Pasha, you don't put much faith in Herodotus.

Mariette Pasha—By no means. Herodotus was a man who came here and travelled about at a time when Egypt was under the influence of foreign nations. Egyptian history was ignored. All national pride had [illegible] ceased to exist. Herodotus was [illegible] from whom he obtained his information [illegible] all sorts of absurdities by [illegible]. In this way Herodotus has led us into all this [illegible] about the "mysteries of Osiris." Herodotus is by no means trustworthy [illegible].

Dr. Fortes—Nevertheless, Pasha, I shall not despair of proving my theory. In all questions of Egyptology we must all bow our heads to Mariette Pasha, but it is possible that, in following a long course of study from a purely archæological standpoint, one may easily fail to observe things from an essentially different standpoint. By [illegible] from a Masonic point of view, I still hope to place at your disposition views which may prove of great value to you [illegible].

Mariette Pasha—I wish you all success, but I must say I have serious doubts as to your reaching the desired result.

On March 20, in company with Signor Zola, I [illegible] paid my respects to Mariette Pasha. The Pasha was so ill that he could scarcely speak above a whisper. Signor Zola showed the drawings which he had already made. Mariette Pasha did not remember to have seen any similar [illegible] in the course of his long experience, and said if the Freemasons can explain their signification that would certainly be a great deal. Mariette Pasha desired that models be made, so as to enable him to study them with greater advantage—a task which he intends to occupy himself with as soon as his health will permit.

THE END.

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AND

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the protecting power, living, unfaltering, [illegible]

A ROYAL EGYPTIAN MASON.

"In the month the king is presented to the High Grand Master of one of their [illegible]